ankH

LIFE SYMBOL



BLACK LOVE

THOREAU, The First Hippie

THE COMMUNE, URBAN AND RURAL

ANKH

VOLUME ONE
NUMBER FOUR

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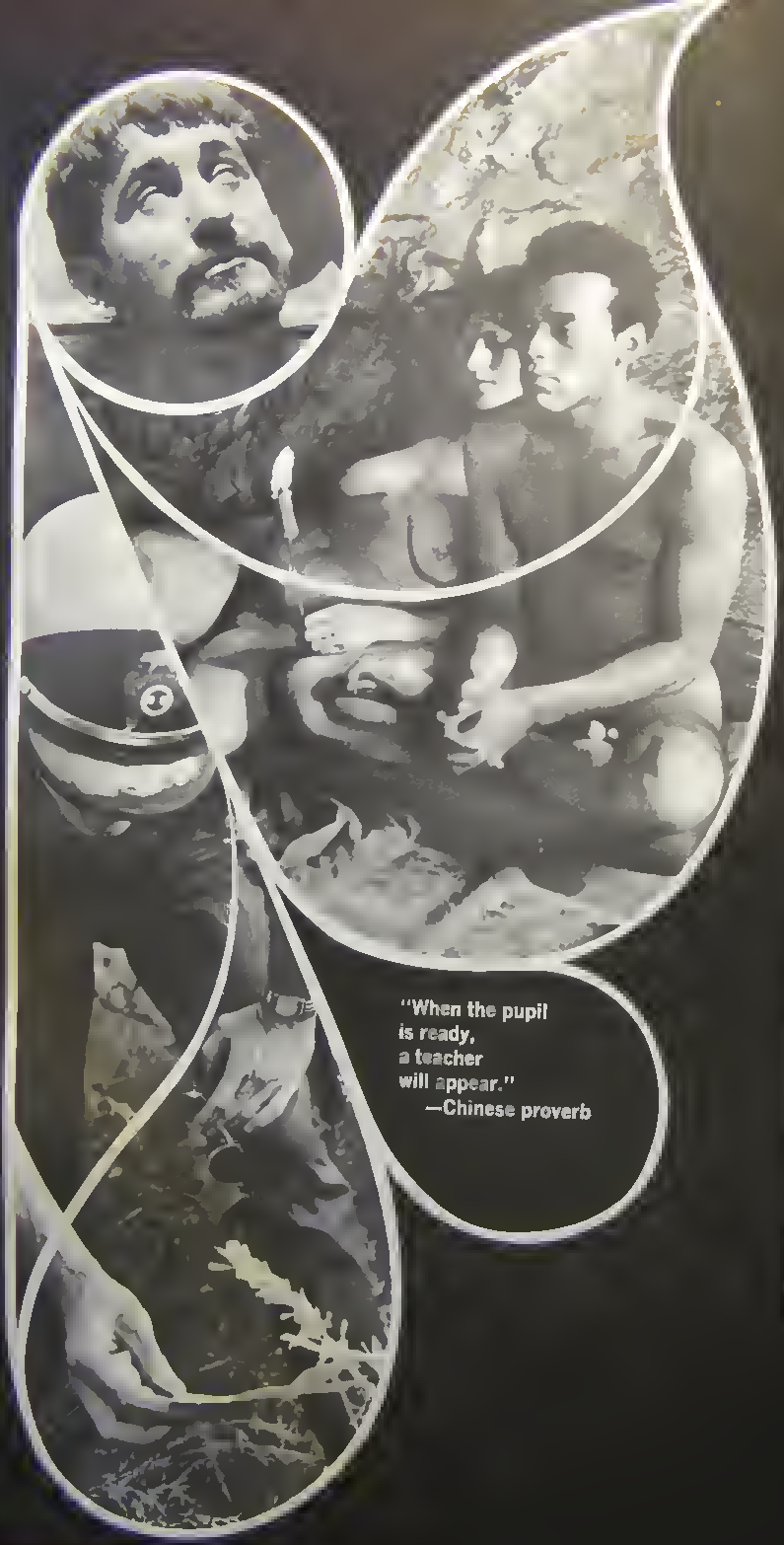
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GOD
ROUGH



"When the pupil
is ready,
a teacher
will appear."
—Chinese proverb

A large segment of American youth was more than ready when Dr. Timothy Leary, pioneer explorer in the mystical world of LSD and chief guru of the psychedelic religion, invaded the national consciousness a few years ago and began urging the expansion of same with hallucinogenics. And, if Hamelin-like, their elders either scoffed or turned a deaf ear to the lysergic lyrics of Leary's Pied Piper song, many of the kids did not. Joining in the chant of "Turn on, tune in, drop out," they followed him in droves to disappear inside the magic mountain, to see the fantasyland of spiritual discovery. Most will never return.

Where do they go? What becomes of them? It is possible to wander forever inside the mountain, questing endlessly among the secret caverns of the mind for a glimpse of one's soul, for that enlightenment which Zen Buddhists call *satori*. For the majority of those who use pot, acid, psilocybin or other drugs to achieve understanding, however, the desire to return to life sooner or later asserts itself. They have turned on. To a greater or lesser extent they have tuned in. For a time they have dropped out. But only the mad can stay out, out of everywhere, everything; the rest of us need a world in which to move, an environment to which to relate.

Now, you can take all kinds of trips on LSD. They can be joyous and breathtakingly beautiful or gut-wrenching nightmares of unspeakable horror. Some people have only good trips; some, only "bummers." Most people have both, frequently as different aspects of the same experience. One way or the other, and no matter how wide the doors of perception open for you, you do return. But not to the same place you left from. Not ever.

The altered perspectives on living which come as a result of the acid experience make it impossible for users to act and react to their environment in the same way as before. If the use of hallucinogens is fairly frequent and over a longish period, and if one's social contacts during that time are largely with other "heads," the effects are of course more dramatic. It may become intolerable for a turned-on person to revert to his former life at all. Rather, he tends to spend more time with others who share his new knowledge, with whom he can communicate, get understanding and help when he needs it, get further supplies of the drug.

These, together with the need to make a common defense against hostile forces such as the police, are the reasons why psychedelic communities are springing up all over the nation. The largest and oldest of these, as might be expected, are in the big cities. Los Angeles has its Venice West and Fairfax Avenue complexes; New York, its East Village. There's a sizeable "hippie" colony in Detroit, another in Seattle. But the largest and best known of all is the Haight-Ashbury district of San Francisco.

To believe "The Haight," you have to see it. Even then, it partakes of incredibility. Forget the psychedelic shops with their wild posters, exotic cigarette papers, hashish pipes, underground newspaper displays and related paraphernalia. Forget (if you can!) the pretty and the preposterous costumes affected by the endless stream of young pedestriens which flows up and down both sides of the street. Forget the many arresting faces you'll see, alert and alive, radiant with trust and good will. For all these, while extraordinary in their way, are nevertheless common to the hippie community of other cities as well. The difference in The Haight, the thing which sets it apart from the others, will be revealed to you first by your nose.

You'll be strolling along, digging the scene, and you'll notice a smell. Your reaction to it will depend mainly on who and what you are — from "What's that funny smell?" to "Christ, somebody's blowing grass right here on the street in broad daylight!" Get used to it; you'll be smelling it a lot. Over in nearby Golden Gate Park, by the area known as Hippie Hill, you can get stoned just walking around and breathing the air while bongo and conga drummers back up the wailing of wooden flutes and set the tempo for anybody who wants to dance. All the while (and it'll take you a bit to pick up on just what is happening at first) you'll be the object of a barrage of offers from people who seem to be talking to anyone but you: "Grass."







"STP "Acid Just the one word, delivered in an undertone by a passing . The next move is up . And it's safe. ly.

relative safety, of is peculiar ncisco's society, and made the city turned-on all over Various constantly. ind the windows of c duplexes lice have a in The ight seems to know for sure, and it's y that few real care,

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Lady painting by Preston Ribbard

For many, the answer is to slough off the stultifying atmosphere of the city and escape to a pastoral life which is in closer communion with nature. The result of this tendency has been the formation of rural communes or tribes like Aptos or Drop City, of which more later. (Interestingly, hippies appear to be as gregarious as squares—and a lot more loving.)

Historically, there is ample precedent for these communes. Seeds of the present tendency to form small subcultures where individuals and groups may be free from some or all of the restraints of the society which surrounds them may be identified in the migrations of various persecuted religious sects, criminals and other undesirables to the American continent in the early 17th century. In the 19th century, such groups as the Shakers, Mormons, Amish and Quakers deserted the mainstream of American life to develop their own ethical and moral codes, forming communities in the wilderness which were almost totally self-reliant. The city of San Francisco itself was in large measure settled by refugee liberals from European countries in the throes of reaction to the Industrial Revolution. (The stamp of these continental firebrands is still on this most tolerant of American cities today.

and it may go a long way toward explaining the forbearance of local gendarmes viv-a-vis the hippie invasion.) In the 20th century, other, more specialized groups like Aleister Crowley's occult-oriented sect of devil-worshipers or the nudist movement play an important part in the history of those who have attempted to form isolated camps or colonies where people may go to live in a manner frowned upon by the Establishment.

It is entirely probable, as suggested earlier in this article, that to the extent that LSD tends to de-inhibit and de-program one's thinking, it may be a contributing factor in the proliferation of drop-out communes. But it is also true that a person who is ready to take on the burden of the LSD experience — with all that it implies — is apt already to be looking for an alternative to his present existence. Be that as it may, LSD and pot are a long way from being the daily bread of the outlying psychedelic communities, however important a role they and other forms of dope may be in urban centers. Most of the members may have taken acid at one time, yes. But many communes, like Colorado's Drop City, have chosen to abstain from the use of drugs — either because they believe they have attained a state of enlightenment which no longer necessitates their use, or else because they simply don't want to be bugged by the fuzz and they regard this as the more important consideration. (That in itself qualifies as a form of enlightenment, mystical or not!)

A comparatively elaborate psychedelic community, Drop City is located near Denver on six acres of abandoned goat pasture. It is built of junk, waste products dropped by an affluent society. Its population, which runs from one to two dozen, lives in five geodesic domes which were built by the residents at a cost of about $200 each from abandoned bridge and car parts. Each "Dropper" considers himself an artist, a collaborator in the building of a new society in which the individual may fill both his spiritual and physical needs while doing just what he wants. Droppers describe themselves as ascetic sensualists, in reference to their material poverty and their perceptual gifts. Their goal, according to Clard Svenson, one of the founders, is "constant orgasm," in the sense that applies to the highest mystical state. Another Dropper, Peter Douthit,





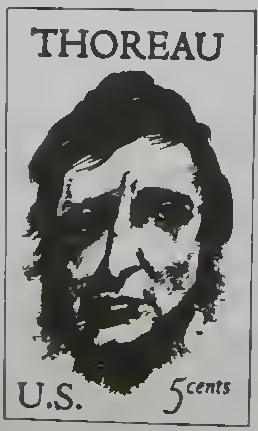
puts it this way: "We are straight people who want love, food, warmth, and to raise our families with a degree of integrity. . . . Drop City is home. We dance the Joydance. We listen to the eternal rhythm. Our feet move to unity, a balanced step of beauty and strength. . . . We are all one."

Most of the photographs on these pages were not taken at Drop City but at other communes, camps, ashrams and foundations. However, Peter's words pretty well sum up the chord which is common to all. The people who live in these far-flung centers have looked around, weighed what society seemed to offer them, and rejected it. Their numbers are steadily increasing. Will their tribal form of life become the standard of tomorrow? If so, Tim Leary's name will be remembered longer and with greater reverence than that of the Pied Piper of Hamelin. For while Leary may not have built the roads which lead to the communes, he surely pointed the way and led the march.



THOREAU THE FIRST HIPPIE

by Thomas D. Austin



Early last year — a year in which responsible citizens were becoming increasingly alarmed over the antisocial sbenanigans of hippies, peaceniks, civil righters and other rockers of the Establishment boat — the U S Post Office Department did a very disquieting thing· it issued a 5-cent stamp commemorating the 150th anniversary of Henry David Thoreau's birth.

Still, it might have been possible to treat this breach as a tactless gaffe were it not for the appearance of the stamp itself For its design — a portrait by artist and teacher Leonard Baskin of Smith College — emphasized Thoreau's full beard and mop of unruly hair to the point



where he looked for all the world like a modern-day hippie!

To those who would rather see Thoreau remembered simply as a naturalist who lived alone in a Massachusetts wood for a couple of years after leaving Harvard University, the traditionally conservative Post Office Department's act was incomprehensible, to America's Avant Garde, however, it was a source of delighted amusement. For to all who have studied Thoreau's life and writings it is obvious that he was a hippie. He didn't take LSD or go to love-ins; he'd never heard of either. He did become a vagabond, though he lived most of his life in Massachusetts, and he did become a hermit, though he had many influential visitors such as Ralph Waldo Emerson, William Ellery Channing, and Amos Bronson Alcott.

Thoreau was a member of the Avant Garde of his day Like our modern Avant Garde, he refused to accept the Establishment's view of life. He was concerned with the machinelike, unimaginative existence of mass society He issued a clarion call for a non-materialistic, spiritually creative mode of life. He opposed slavery, and spoke out against a war he thought to be immoral Most of all, he bucked the "system," turning thumbs down on the burgeoning Great American Dream In short, Henry David Thoreau "turned on, turned in and dropped out," long before LSD was there to help

On the fourth of July, 1845, Thoreau began his experiment in simple living at Walden Pond. The Industrial Revolution was in full swing, America was fighting a territorial war with Mexico, and abolition of slavery was the hot domestic issue Thoreau didn't rate a line of copy in the papers on that Independence Day The good people of Concord may have clicked their tongues and wondered what the world was coming to, with some whippersnapper retreating to the woods But they were too concerned with the instability of the times to pay further attention to Thoreau

The attitudes of the era were summed up by Horace Greeley in a New York Tribune editorial On the day Thoreau laid the foundation for his little hut, people were reading Greeley's words "Much has been achieved in this country since the first Declaration of Independence America is rich and strong, she has shown great talent and energy; great prospects of aggrandizement open before her But the noble sentiment which she expressed in her early youth is tarnished. she has shown that righteousness is not her chief desire and her name is no longer a watchword for the highest hopes to the rest of the world She knows this, but takes it very easily, she feels she is growing richer and more powerful, and that seems to suffice her. A few men are wanted, able to



think and act upon principles of an eternal value."

Sound familiar? It's as current as today's newspaper. Because of these social faults, Thoreau went to Walden Pond to learn about himself and his relationship to life. In explaining his reason, he says, "I went to the woods because I wished to live deliberately, to front only the essential facts of life."

In *Walden, or Life in the Woods*, the immortal classic which came out of his sojourn, he speaks about human nature, the society that man has created, and the direction of that society. He looked at mankind and saw hypocrisy, false modesty and lives wasted on trivia.

"The mass of men lead lives of quiet desperation," he said, and summed up Everyman's life today, as well as in his own time. Thoreau watched people spending their lives aimlessly, trading their time, their creativity, even their very souls, for material gain. "But men labor under a mistake," he says, "The better part of a man is soon plowed into the soil for compost. By a seeming fate, commonly called necessity, they are employed, as it says in an old book, laying up treasures which moth and rust will corrupt and thieves break through and steal. It is a fool's life, as they will find when they get to the end of it, if not before."

Thoreau loved life. He hated the spectacle that he witnessed: men denying their physical and spiritual natures, and substituting gross materialism. He observed man's body shame and was repulsed. He thought that all functions of the human body were good, because they served to keep the organism in working order. He remarked sadly, "We are so degraded that we cannot speak simply of the necessary



functions of human nature" From his conclusions about the denial of the physical self, Thoreau moved on to a concern for the intellectual and spiritual aspects of man He believed that common sense was a substitute for real thinking, and that man has used this common sense to create a society which stifles the individual.

Considering this human failing, Thoreau cries out, "Why level downward to our dullest perceptions always, and praise that as common sense?" He was chagrined because men speak without thinking, spouting their private prejudices with the preface "everybody knows" He used an apt illustration for his point "One farmer says to me, 'You cannot live on vegetable food solely, for it furnishes nothing to make bones with,' and so he religiously devotes a part of his day to supplying his system with the raw materials of bones, walking all the while he talks behind his oxen, which, with vegetable-made bones, jerk him and his lumbering plow along in spite of every obstacle."

Thoreau wasn't interested in converting anyone to vegetarianism, he was crying out for a little reflective thought instead of blind parroting of others' opinions.

Have times really changed? Today, hippies are saying, "Do your own thing," and most people still don't understand The plea to think, to act, to feel is just as pertinent today as it was in Thoreau's time

Hippies are concerned about the robot-like quality of our existence, worried about a society that constantly creeps up to regulate and restrict the individual Thoreau knew nothing about our technological innovations, but he expressed the same fears He said, "Why is it that men give so



poor an account of their day if they have not been slumbering? They are not such poor calculators If they had not been overcome with drowsiness, they would have performed something The millions are awake enough for physical labor, but only one in a million is awake enough for effective intellectual exertion, only one in a hundred million to a poetic or divine life To be awake is to be alive I have never yet



met a man who was quite awake."

Since Thoreau believed that man was asleep, he wasn't surprised at the trend toward a highly organized, individual-stifling society " . . no doubt," he says, "they have designs on us for our benefit, in making the life of civilized people an institution, in which the life of the individual is to a great extent absorbed in order to preserve and perfect that of the group"

This submerging of personal identity into the masses is even more noticeable today than it was in Thoreau's time People yelled about it in 1845, people yell about it now Hippies are trying to do something instead of just yelling they're attempting to buck the system, to find some satisfactory life away from the mainstream of society

Thoreau did the same thing by his style of life, and particularly by his two-year sojourn at Walden. He knew that his philosophy would lead him down a different —perhaps lonelier—path from his fellows But nowhere in his writing does he indicate that this disturbs him In fact, he seems quite satisfied with his life style; satisfied enough to write these lines: "If a man does not keep pace with his companions, perhaps it is because he hears a different drummer Let him step to the music which he hears, however measured or far away"

Thoreau's drummer led him marching in the opposite direction from mass society As he might be termed the grandfather of the hippies, so his age can be considered the direct progenitor of our own Railroads and the Industrial Revolution were ushering in the Age of the Common Man Because of factory production, average people were acquiring more possessions

Thoreau was unimpressed. To him, material things, far from being part and parcel of the good life, were a definite hindrance He said. "A man is rich in proportion to the number of things he can afford to let alone"

In rejecting frantic efforts to acquire status symbols, Thoreau set a precedent for the hippies, who today seek the simple life that called Thoreau to Walden He lived in a Spartan manner, spending his time writing and observing nature Like the hippies, Thoreau showed a great affinity for the American Indian — admiring their uncomplicated, nat-

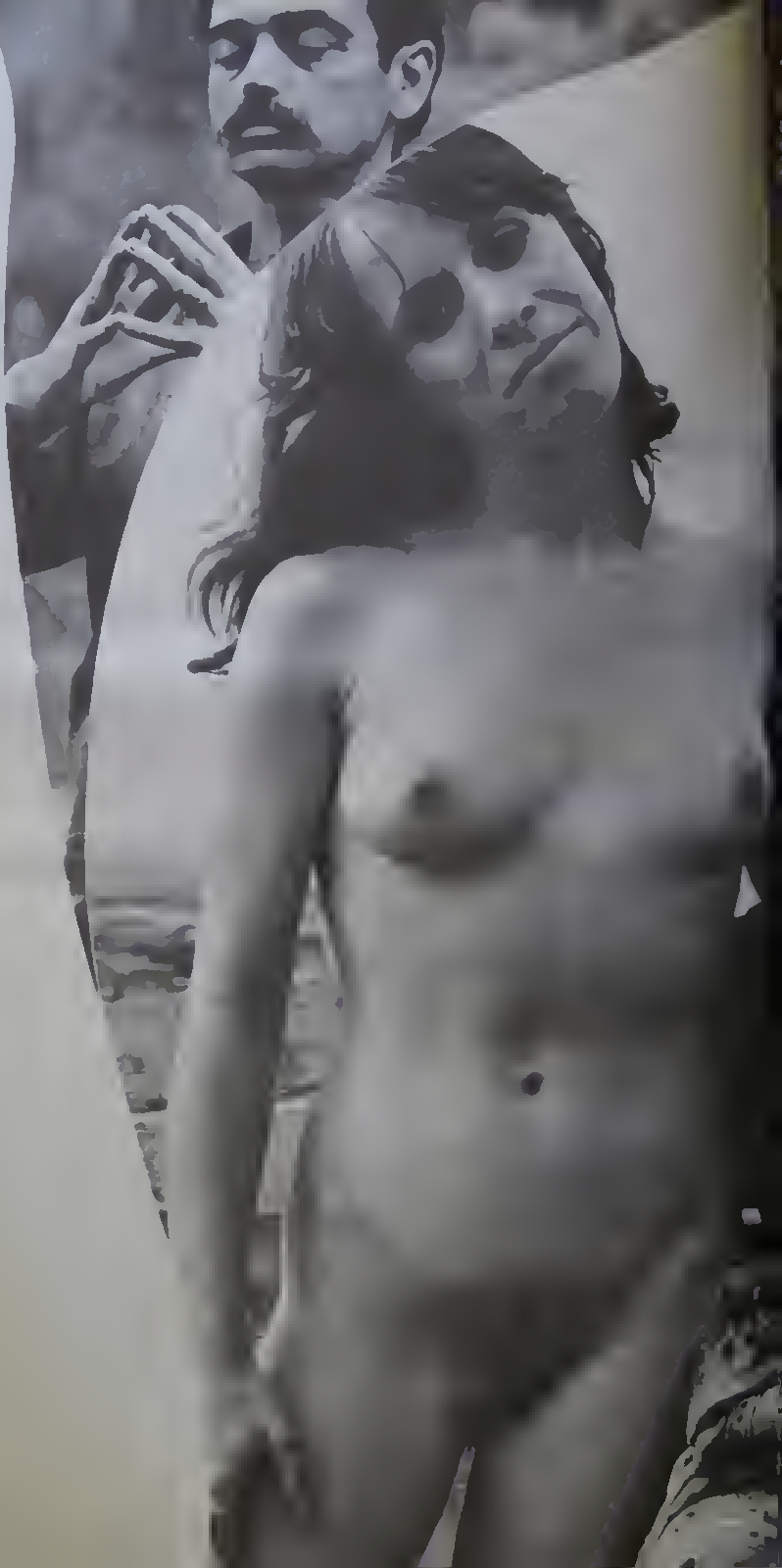
ural existence, as today hippies wear headbands and feathers to symbolize their empathy with the red man

Perhaps Thoreau's greatest talent was the ability to recognize the true value of a thing, to see human affairs in the light of the overall scheme Hippies have taken up his banner; they are searching for a wider truth than is presented by our society In so doing, they often find themselves at odds with the system Thoreau too, encountered this problem, and for much the same reasons that our modern rebels with a cause find themselves diametrically opposed to the present order

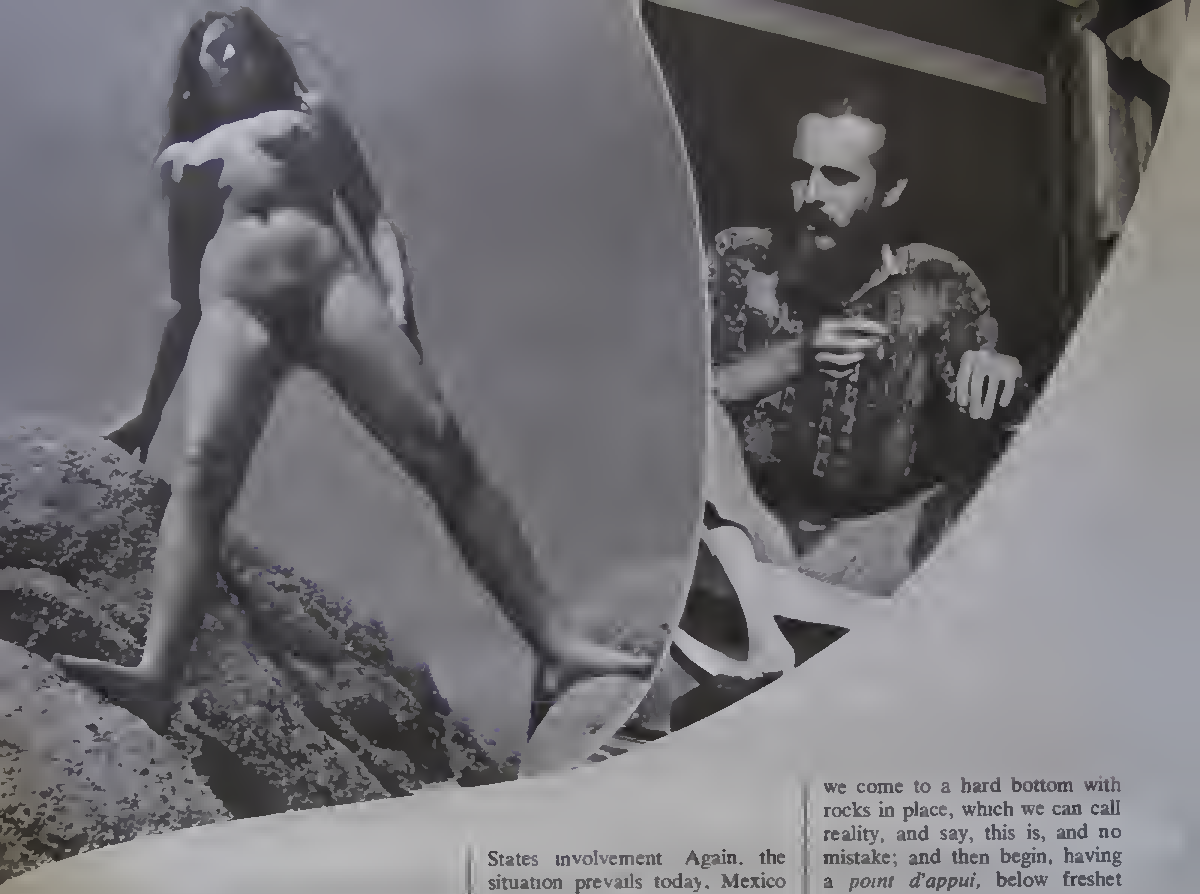
In observing the inequities of his day, Thoreau found it morally imperative to oppose a war he thought to be immoral, and spent the night in jail over civil rights "It is never too late to give up our prejudices" he said "No way of thinking or doing however ancient can be trusted without proof"

Since he determined to accept nothing just because it had always been that way, Thoreau believed in civil disobedience as a reform technique He inspired Gandhi in India, and his method is widely used today — we call them sit-ins Thoreau lacked the catchy title, but title or not, he spent a night in jail for refusing to pay his taxes He reasoned that any government which condoned slavery was unworthy of his support He went to jail on a matter of principle, Negro rights was the issue Modern reformists are still going to jail — for the same basic reason

Speaking of the experience Thoreau said, "But wherever a man goes, men will pursue and paw him with their dirty institutions, and, if they can, constrain him to belong to their desperate odd-fellow society It is true I might have resisted forcibly with more or less effect, might have run 'amok' against society, but I preferred that society should run 'amok' against me, it being the desperate party"







Thoreau had this kind of sturdy courage, because he looked at the whole picture, and the portrait of life which he saw didn't exhibit any room for blind conformity. "The universe is wider than our views of it," he says, and refuses to narrow his own field of vision in order to make it acceptable to the masses. For those who hear different drummers Thoreau has words of encouragement. "... the laws of the universe are not indifferent, but are forever on the side of the most sensitive."

This sensibility to the broader scope wasn't easy to maintain, it still isn't. The view is different; therefore, the conclusions vary from the average.

Another of Thoreau's departures from the norm occurred over the war with Mexico. He believed that it was fought out of greed rather than necessity, and felt obligated to censure United States involvement. Again, the situation prevails today. Mexico in the 19th century, Viet Nam in the 20th.

The similarities between Thoreau and today's Avant Garde are amazing — both heartening and depressing. It is heartening to know that someone has traveled the rugged road before, depressing to see how much of the rugged road is still with us. Have we really made progress, or is our history a vicious cycle of failure?

Thoreau saw emptiness in what others called progress, but he saw fulfillment in the seeking after truth. "Let us settle ourselves," he said, "and work and wedge our feet downward through the mud and slush of opinion, and prejudice, and tradition, and delusion, and appearance, that illusion which covers the globe, through Paris and London, through New York and Boston and Concord, through Church and State, through poetry and philosophy and religion, till we come to a hard bottom with rocks in place, which we can call reality, and say, this is, and no mistake; and then begin, having a *point d'appui*, below freshet and frost and fire, a place where you might found a wall or a state, or set a lamp post safely, or perhaps a gauge, not a Nilometer, but a Realometer, that future ages might know how deep a freshet of sham and appearance had gathered from time to time. If you stand right fronting and face to face with a fact, you will see the sun glimmer on both its surfaces, as if it were a cimeter, and feel its sweet edge dividing you through the beart and marrow, and so you will happily conclude your mortal career."

Thoreau's search is over; it ended on May 6, 1862 — the day of his death. But his message provides a Realometer by which we can judge our age. Wars and civil rights and lack of individual dignity unite our time with Thoreau's; but so does his timeless message: each man must make his own search for truth, moral reform is people reform.



THOREAU ON CIVIL DISOBEDIENCE

The crime of silence:
"Those who, while they disapprove of the character and measures of a government, yield to it their allegiance and support are . . . frequently the most serious obstacles to reform."

Activism:
"Action from principle, the perception and the performance of right, changes things and relations; it is essentially revolutionary. . . It not only divides States and churches, it divides families; ay, it divides the individual, separating the diabolical in him from the divine."
"Unjust laws exist: shall we be content to obey them, or shall we transgress them at once?"
"If the injustice is part of the necessary friction of the machine of government, let it go, let it go: perchance it will wear smooth . . . but if it is of such a nature that it requires you to be the agent of injustice to another, then, I say, break the law. Let your life be a counter-friction to stop the machine."

Courts of Law:
"As for adopting the ways which the State has provided for remedying the evil, I know of no such ways. They take too much time, and a man's life will be gone. I have other affairs to attend to. I came into this world, not chiefly to make this a good place to live in, but to live in it, be it good or bad."

Incarceration:
"Under a government which imprisons any unjustly, the true place for a just man is also a prison."

Unified Effort:
"A minority is powerless while it conforms to the majority; it is not even a minority then; but it is irresistible when it clogs by its whole weight."
"If the alternative is to keep all just men in prison, or give up war and slavery, the State will not hesitate which to choose."

Violence:
"But even suppose blood should flow. Is there not a sort of blood shed when the conscience is wounded? Through this wound a man's real manhood and immortality flow out, and he bleeds to an everlasting death."

Power of Government:
"It is not armed with superior wit or honesty, but with superior physical strength. I was not born to be forced. I will breathe after my own fashion. Let us see who is the strongest."
"I do not hear of men being forced to live this way or that by masses of men. What sort of life were that to live? . . If a plant cannot live according to its nature, it dies; and so a man."





THE UTOPIAN DREAM CAN THE MODERN COMMUNES SURVIVE?

by Dick Blackburn

For uncounted centuries — probably ever since one caveman lived to regret having brained another caveman with a rock — man has dreamed of finding a way to live together with his fellows in peace, tolerance and









cooperation The desire for a world in which everyone accepts everyone else is one of mankind's deepest yearnings But somehow, no matter how much we wish for it, talk it up, write about it, our past attempts to fulfill the utopian dream have fallen far short of realization

In our own time, small groups of people, most of them quite young, are attempting to revive this dream. Unwilling to believe that warfare, racial strife and general discontent are the inevitable lot of mankind, they are establishing communal centers — in cities and secluded rural locations — where they live together in an atmosphere of happiness and love which causes great consternation among the populace at large

Their idea is not new; it has been tried on a grand scale by various governments and on a smaller scale by a succession of utopian communities

Regrettably, the hopeful experimenters of today cannot draw on history as a reference on how to make their own communes work, virtually all the previous experiments were failures Those few exceptions which exist, such as the Mormons and the Hutterians, each based on a dogma which requires conformity to a rigid set of standards offer little in the way of positive guidelines for the permissively oriented hippies and their tribal colonies This insistence with the ambitiousness of the original undertaking on orthodoxy, coupled is also what has so far prevented Russia from achieving the early Bolshevik dream of a gigantic political state which would eventually encompass the entire world Forced cooperation may make for strong governments, but it cannot lead to a contented society

Others have not been so naive as to try for complete cooperation on such a grand scale Many idealists throughout history have started small communal societies. Two of the most interesting of these — Brook Farm and Llano Del Rio—began with high hopes and optimal enthusiasm, only to end in bitter disappointment Perhaps an examination of these two communities will yield a list of things for the modern communes to avoid

Brook Farm was founded by George Ripley in 1841. and grew out of the burgeoning Transcendentalist movement The beginnings were certainly auspicious It seemed they had everything a good location, capital, and the intellectual backing of such people as Ralph Waldo Emerson and Henry David Thoureau.

With confidence, the experimenters planned to share farm and household labor, educate their children, and leave plenty of time for intellectual and spiritual development George William Curtis, in one of his Easy Chair Essays in Harper's Monthly, left a beautiful picture of the first, idealistic months of

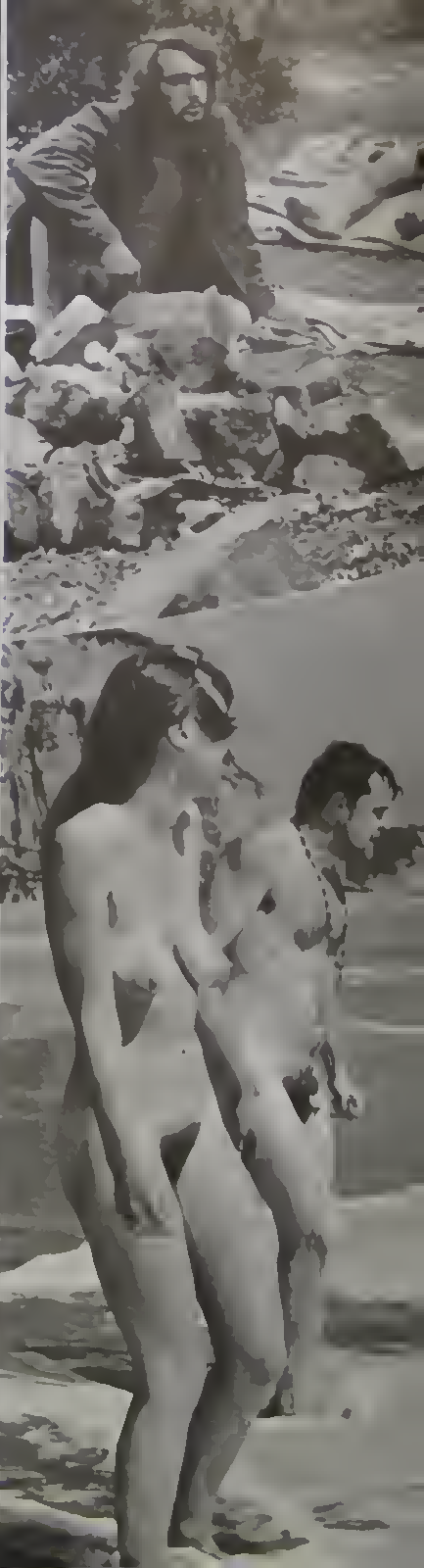




Brook Farm

"The society of Brook Farm was composed of every kind of person There were the ripest scholars, men and women of the most aesthetic culture and accomplishment, young farmers, seamstresses, mechanics and preachers—the lazy, the conceited, the sentimental But they were associated in such a spirit and under such conditions that, with some extravagance, the best of everybody appeared, and there was a kind of high esprit de corps . There was plenty of steady, essential, hard work — for the founding of an earthly paradise upon a rough New England farm is no pastime. But with the best intention, and much practical knowledge and industry, and devotion, there was in the nature of the case an inevitable lack of method, and the economical failure was almost a foregone conclusion But there was never such witty potato-patches and such sparkling cornfields before or since The weeds were scratched out of the ground to the music of Tennyson and Browning, and the nooning was an hour as gay and bright as any brilliant midnight at Ambrose's "







"... Brook Farm was a financial failure. One can almost picture why — a group of bookish intellectuals hoeing weeds would present an incongruous picture Nathaniel Hawthorne left just such a picture in "THE BLITHEDALE ROMANCE" a novel based on his experience at Brook Farm In addition, he wrote personal letters, bemoaning the laborious tasks which took him away from writing So, regardless of good intentions, Brook Farm — the most successful of American Utopias — disbanded in financial insolvency in 1847

Even such a sad ending as that experienced by Brook Farm sounds like a glorious chronicle when compared to the fate of Llano Del Rio

The Llano colony was founded in 1914 by a Marxist lawyer named Job Harriman It was intended to be an experiment in creative socialism As one dedicated resident wrote in the Llano View Book in 1917, "May first, 1914, a hardy little band of pioneers, likened unto those who courageously founded the Plymouth Colony in Massachusetts so many years ago, went into the Antelope Valley to found another colony, destined through the years to be quite as historical and quite as significant as the founding of a New Civilization The success of complete cooperation has now been demonstrated convincingly The demonstration is the most thorough that can be asked for . The colony is now too firmly established to be affected by anything except a concerted and organized effort backed by Capital Its future is clear"

Later that same year, the colony was bankrupt, its residents dispersed, and the clear future was no more Llano sounded its own death-knell by admitting all comers Any close-knit community needs like-minded people, willing to work for common goals Harriman was appalled at the free-loading that went on, deeply hurt when he discovered "those who are extremely active and yet who are also extremely selfish If their behavior is closely observed, they will invariably be found to be working for self-glory or for power"

And so, the Utopia that was to go down in history faded into oblivion Both of these enterprises suffered from lack of the complete unity they needed to survive. And all other Utopian schemes have suffered a similar fate, the cheerful cooperation of the first months gradually gives way to self interest, and financial and philosophical chaos are the results.

But, some will say, the modern communes won't necessarily repeat this bleak history After all, we live in the age of the sexual revolution, the age of psychology, the age where human beings are gradually coming to their full humanity Surely now, we are far enough along the evolutionary scale for at least some of mankind's most beautiful dreams to succeed





But are we? True, ours is an age of progress — people are accepting themselves physically, intellectually and emotionally. Therefore, it follows that they should be able to extend this acceptance to others of their own kind. Unfortunately, ours is also an age in which people are forced to resort to lengthy court procedures to stop discrimination against them because of their race. It is an age where 'most every government is frantically trying to control riots of protest against its policies. It is an age where organized religion has fallen into decay — not because of the advances of science, but because of the hypocrisy and dissension from within its own ranks.

Those who would say that it isn't all that bad, that minorities are gradually attaining their rights, governments are too vast to keep in touch with ordinary people, religion is too puritanical to have the necessary broadmindedness, are only evading the issue. A deft observer can sight the same phenomena among the ranks of our broad-minded rebels. The Avant Garde is a loosely amalgamated set of special-interest groups — some more interested in sexual freedom, some in political freedom, some in racial freedom — it is not a concerted effort to move the world toward total honesty and cooperation.

Look at the nudist movement for example. One would certainly expect nudists to be broad-minded — and most are. But there is no





one nudist organization; there are several. And some nudists have as their only claim to liberality the fact that they occasionally go without clothes.

Nowhere in the big, exciting moral revolution that is sweeping our country is there the open-mindedness that can offer complete cooperation and total commitment. Without this total commitment, any effort at cooperative living is doomed from the start.

What is this strange perversity in human nature that makes man incapable of living with and loving his fellow human beings?

Lengthy psychological explanations aside, Aldous Huxley perhaps summed up the entire problem best in his book, Brave New World Revisited. He says that man is only moderately gregarious, not a completely social animal. He compares human beings and their societies more to wolf packs than to ant colonies. In other words, human beings need each other — but not all the time, they will work together — but not all the time.

An antheap is an organism unto itself — the individual ant is only a functioning part of the overall whole. A look at man's evolutionary development clearly shows why man can never lose his individuality and self-interest completely.

The development of the human organism from the time of conception repeats an age-old cycle. The fetus repeats the major stages of evolution: at one point in its growth, it has fins, at another point, a tail. After birth, the individual child proceeds through the stages of growth in much the same way that children have always done. To the infant in his crib, the universe is centered on his wants and desires. He is aware of others only insofar as they serve his purposes.

Bishop Pike has referred to this phenomenon as the true "original sin." By virtue of being human, we are automatically self-centered, acting in a manner which we feel will bring the greatest good to our central "me" concept.

So we start our life in the very selfishness that we, as adults, have always dreamed of eliminating from the human personality. Gradually, the most mature members of homo sapiens are able to expand the central "me" to partially include a few chosen individuals.

But still, any one person can only view life through his own eyes, only feel and think with his own emotional and intellectual makeup. Expanding the central "me" to an all-inclusive "we" is a task of mammoth proportions which is against our basic natures.

Such a view of human nature seems fatal to any hopes for cooperative living, seems to sound the death-knell for the modern communes. But this first impression isn't



entirely correct. In many persons, the central "me" is capable of great sacrifice, capable of at least a certain degree of true "we" feeling. It is when the personality feels hemmed in, taken advantage of, threatened with extinction or absorption, that people rebel.

Any communal living experiment that would succeed must take this basic fact of human nature into account. Past Utopias have attempted to create a complete organism, neglecting the fact that human beings in a too-close, "antheap" situation will begin to chafe each other.

Therefore, this is the mistake to be avoided if the modern communes are to have a brighter history than their predecessors. If people are incapable of a total commitment to the "we," then a way must be found to bring cooperation to an assorted group of "me's." Thus, the first step would be a tolerant acceptance of the individuality of every person. Agreement is sometimes impossible, but with a little maturity, people can achieve an "I-disagree-with-what-you-say-but-I-will-defend-to-the-death-your-right-to-say-it" kind of attitude toward each other.

Then, within the confines of communal life, this individuality must be allowed to flourish. Communal projects do not need people who are cut from the same piece of cloth; rather they need people whose varying individualities balance and complement each other.

It seems strange, at first glance, to suggest achieving unity through fostering individuality, but the idea is not the logical impasse it seems to be. Marriage is forbidden between close relatives because the too-similar gene patterns weaken the offspring. Psychologists warn against marriage between individuals who are too much alike in their emotional makeup. In such a case, the couple tend to reinforce each other's faults and to negate each other's virtues.

Communal living, to be truly successful, must be a multi-individual "marriage." Governments have failed, because such a balance is almost impossible to achieve when the population runs into the millions. Past communal living projects have not worked creatively with human nature as it is, but have attempted to make radical changes. Failure was the price.

So it would seem that unity is a paradox. It is to be achieved, not by eliminating individual differences, but by frankly accepting them. If the communes, our modern Utopias, can achieve this delicate balance, then the long sought-after dream of happy cooperation among men may finally become a fact.



YOUTH IN REBELLION

by Michael Agnello

Throughout the highly developed countries of the world there is a radical discontent spreading rapidly among youth, a youth that wants neither to work nor to consume, a youth for whom comfort and gadgets have proved to be empty substitutes for an empty everyday life. Sometimes called the "Psychedelic Revolution," the revolt of the hippies involves a good deal more than use of marijuana and L.S.D. Following the advice of Dr. Timothy Leary, so-called high-priest of the psychedelic revolution, who travels around the country repeating ad nauseam "Turn on, tune in and drop out," teenagers and young adults are forming small encampments both in the country and the city, interpreting Leary's motto in their own way as they quit school, stop working, forsake politics, and anything else that the term "drop out" implies to them. This may even mean, in some instances, renunciation of any form of drugs.



The problem that faces all these kids is: what do you do after you've dropped out? Some, pooling the last of their financial resources (inheritance, unemployment checks, last paycheck, etc.) have acquired deserted property in the hills or country where they live together, developing rural skills such as farming, weaving and other basic life processes which were never a part of their years of sophisticated education. Others move into low-rent areas — New York's Lower East Side; Venice West, California; and the most highly developed, San Francisco's Haight-Ashbury. There they mobilize into a hippie community, assuming a mutual responsibility for acquiring food, housing and clothing for themselves as well as for the entire community. In both instances, the gesture is one of renunciation — refusal to take part in the suicidal death process of established society.

The important aspect of this phenomenon is the tendency to experiment, to try the human experience all over again. The dropouts refuse to work, largely because, as one Haight-Ashbury hippie reported, "When I look at the Help Wanted ads, I can't find a single job that is worth doing, or that couldn't be more effectively done by a machine." The problem goes deeper when one considers how many "dropouts" have acquired professional skills in engineering, medicine, art and science yet still refuse to contribute their knowledge to "The System." "Selling out," they prefer to call it — indirect support of the war machine. Instead, they make their talents available to the immediate community, free of charge.

So how do these communities function? Freely. Everything's free. Free sex, free dope and free commodities. It's the most subversive thing going in America today. "No one goes wanting for anything that anyone else in the Haight community has, or can give, especially those easy-to-give things like sex, shelter and food. Often, more is available — grass (marijuana), acid, money and special equipment such as Hi Fi apparatus and leather for making sandals," reports San Francisco Digger, Peter Berg.

What does it all mean? Why or how can they all live and be what they are to one another? Love is the answer. Despite the commercial exploitation of the psychedelic love cult in stores throughout the Haight-Asbbury district; despite the violence of individual members of minority groups, who view the ultra-permissive of the Haight as a vehicle through which they may work out centuries of pent-up psychic frustrations; despite the harassment of police and long-haired informers who invade the private homes of hippies and report on the use of marijuana and acid, the truly liberated and "turned-on" hippies consider their community to be a revolutionary human community. As such, they believe that it is necessarily in a state of flux and must serve as a place where people can enact both their negative and positive fantasies.

The projection of fantasies is in fact an important part of the hippie communities. In California, one life style is represented by the "Freaks," who appear publicly dressed in outlandish costumes reminiscent of bygone eras. Civil War coats, blue velvet pants, 19th century aristocratic drawing room jackets, gawdy makeup and an incredible variety of hairstyles, ranging from long and frizzy to pure bound-dog style, are common sights. Appearing regularly at teenage discothèques with their bells and veils, this group got their title from a tradition begun by a local Los Angeles rock n' roll group (Mothers of Invention), a special kind of teenage dance called a "Freak-out," involving a super-sensory environmental transformation with lights, films and dissonant loud rock 'n' roll. One of the leaders of the Freak-out craze, Frank Zappa, offered as reason, "Why not call ourselves Freaks before the public does? That way, we can save them the trouble."

Actually, the Freaks and the



Fluxus represented an [illegible] attempt to extend [illegible] art form into direct [illegible] by exerting an influence on the dress dance and attitude [illegible] groups of youths who received [illegible] mitted or ready to make a non-[illegible] gesture to demonstrate their boredom with everyday life.

The past year has witnessed the inception of at least two meta-groups the Provos and the Diggers. In both cases the world of [illegible] and fantasy overlaps sometimes dangerously upon the world of reality.

The Provos were begun in Amsterdam in 1965 by a group of artists seeking much as the Dadaists in the early part of this century sought, to create an art which would be relevant to the social and political climate of its time.

The Provo riots which took place every Saturday night in front of the fountain in the center of Amsterdam became a popular form of amusement for everyone who was bored and everyone got bored. They were oriented around a variety of protests such as opposition to tobacco companies the creators, in Provo-ese, of tomorrow's enslaved consumer. The intent of their Provo actions was not always centered around a specific issue but rather a more diffuse [illegible] the general Anti-Establishment, which took place in an open building, a former Provo Coffee House. Brick invaded large numbers of young men and women [illegible] once [illegible] were taking [illegible] were [illegible]





riots. Perhaps one event, more than any other, first attracted international attention: the marriage of Princess Beatrix to the ex-Nazi, Claus von Amsberg. This involved hundreds of hippies who were by that time willing and able to be mobilized into a mass demonstration. The wedding coach disappeared in billows of smoke bombs; white chickens painted with black swastikas were driven flapping into the street; television cables were cut, and above the uproar of the street fighting rose fragments of Dadaist hymns. As the harassed royal entourage turned a particular corner, they were interrupted by a chain of youths, arms entwined and naked. Meanwhile, the police were kept busy with threats of L.S.D. planted in the water supply and marbles thrown under the hooves of their horses.

For the past eighteen months, Provo has become the rallying cry for disenchanted youth throughout the world. Provos are active in London, Paris and Italy; in America, the leaderless Provo activist philosophy has been responsible for Provo-styled protests in New York, Cleveland, Seattle, Boston, Los Angeles and Berkeley. In Los Angeles, the Provos proclaim "National Glue Week," and, mysteriously, telephone receivers are found epoxied to their holders. Parking meters are gummed out of working order, and various kinds of alcoholic beverage containers are found glued to the sidewalk and to storefront windows. In New York's impoverished Lower East Side, the scene of one of the major hippie communities, Provos circulated a leaflet stating, "Free Sex! Choose your partner on the steps of the Welfare Building." At the appointed time, a crowd of curious onlookers, squares and hippies alike, turned out to see what was happening. There ensued an amusing confrontation between the crowd and a number of armed policemen who had been sent to guard the steps.

The San Francisco Diggers, while engaging in aesthetic protest activities like their older, more universal Provo counterpart, nevertheless center their activities around apparently constructive community-building activities. While many of the Digger street events are "Provoesque" (in a recent event, hippies lined the street, holding large mirrors, so that the hundreds of tourists driving through the Haight-Ashbury district were unable to see anything but their own images reflected in the mirrors), other equally subversive gestures are more characteristics of the Diggers. These gestures usually involve the free distribution of food, clothing, shelter and a variety of other items, ranging from dope to donated automobiles and farms. By attempting to make everything free, the Diggers have hit upon the one thing which could affect the majority of ideological and political organizations with which this country is riddled. The question asked at this point, by both the Diggers and the millions of interested onlookers throughout the country, is whether the American system, with its tradition of liberty, freedom and justice, and its overwillingness to throw around the word "free" whenever it seeks to produce a mass conditioned response, Pavlov dog-style, can tolerate the consequences of an entire community functioning happily, and for the most part effectively, without money.

To youths and hippies throughout the country, the Haight-Ashbury Digger community represents a mecca, a haven where they can enjoy the benefits of free sex and dope, receive free food, clothes and shelter without work, and, for ideological spice, a generous dosage of love. Psychedelically, as well as any other way, the word "love," when used too frequently, ceases to have any meaning. The myriads of smiles exchanged on the busy boulevard would give one the impression that, "By golly, it must be true, they do love one another!" But the thirty or more "Psychedelic Love Shops," fixing their expensive price tags on





"love - burgers," "love - incense," "love-buttons" and other mundane items painted in cheap psychedelic op-art patterns, reiterate a tragic story familiar to contemporary civilization. In an attempt to maintain the purity and integrity of the "love community," with its free orientation, the Diggers stage occasional sabotage events; burning money, passing out free donuts and coffee in front of a particularly expensive restaurant, chanting one of their many Digger mottoes ("Suckers buy what Lovers get for free").

A visit to one of the five Digger farms donated by one of the "hopeful squares" (as one hippie refers to the many secret donors who have contributed goods and services from Establishment bastions outside of the Haight community) reveals a more peaceful extension of the Haight-Ashbury community itself. Young men and women are busily involved with self-appointed tasks such as weaving, cooking, ploughing, and mechanical work on cars and other appliances for use in both the farm and city community. Perhaps, one might detect faintly the sweet aroma of marijuana mixed with incense, while in a secluded corner, a recent arrival from the city, from the front line of the revolution, tries to regain his peace as he plays obviously upon a homemade bamboo flute. At first, one may be surprised to hear the voices of children playing in the fields. Who is their mother? Who, their father? Here, love is freely exchanged between men, women, and children; parental love is freely given by all, sexual love is shared and expressed at any time between any of the residents. Human love. Meanwhile, a young mother sits on the somewhat ragged couch nursing her newborn infant.

Right or wrong? It must be obvious that the world – with its leaders in the form of old men toying with the possible destruction of the entire human race, with a society that is constantly improving its methods and techniques for control of the thoughts

and actions of its members, with the betrayal of American liberalism as represented by the continuation in office of our national leaders, with the failure of the Civil Rights movement as the South elects hate-ridden men to high public office, with the dull and impersonal jobs which society offers to young men and women, and with all the selfishness and greed possessing men's minds — presents a vision of hopelessness and despair to the youth of today. In the course of their rebellion, many mistakes have been and will continue to be made. However, none but the most insensitive could fail to appreciate the urgency of the effort and appeal — the appeal to act and act now — for there may be no tomorrow, or at least, no tomorrow that will be worth living.



NEW LIVING



Elysium Institute
5436 Fernwood Avenue,
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The most beautiful and profound emotion we can experience is the sensation of the mystical. It is the source of all true science. He to whom this emotion is a stranger, who can no longer wonder and stand rapt in awe, is as good as dead. To know that what is impenetrable to us really exists, manifesting itself as the highest wisdom and the most radiant beauty which our dull faculties can comprehend only in their most primitive forms—this knowledge, this feeling is at the center of true religiousness.

Albert Einstein

INDIVIDUALITY



Have you ever had the feeling that you are somehow different from all that surrounds you — that somehow you were made unique? Well, it's true. There never was and there never will be another human being like you.

Remarkably and despite the initial appeal of such an idea most people can't stand to live with their individuality. Rather when the implications of the thought sink in they fall all over themselves in a blind race for conformity a standard pattern acceptable to whatever group they wish or feel obliged to emulate. Negating their own distinctive make up they eagerly allow themselves to be absorbed into the mindless but secure personality of the mass.

Of course, there are lots of masses. Some of them overlap. This can be quite comfy as long as the masses are compatible. (Rotarians can be Presbyterians can be Pontiac-owners can be suburbanites can be Democrats can be hardware dealers.) It's only when incompatibility enters the picture that the play it-close-to the chest conformist finds himself in difficulties. Many early Christians wrestled with this predicament. So do a lot of present day nudists. And pot smokers. And southern civil rights sympathizers. Et cetera. Outwardly solid citizens, pillars of their community's criterion for "correct" behavior, they secretly lend their participation or silent support to activities basically at odds with the fundamental standards of whatever mass/group has their outward loyalty.

The poor bastards! It's their misfortune really, that fear of exposure ostracism and other retaliatory measures decrees their reticence about whatever unpopular underground creed or pursuit they may have adopted. For if its attraction was sufficiently strong to compel their adherence in the face of the manifest perils involved how terrible it must be to live with the fear of discovery! And how shameful the cowardice of silence!

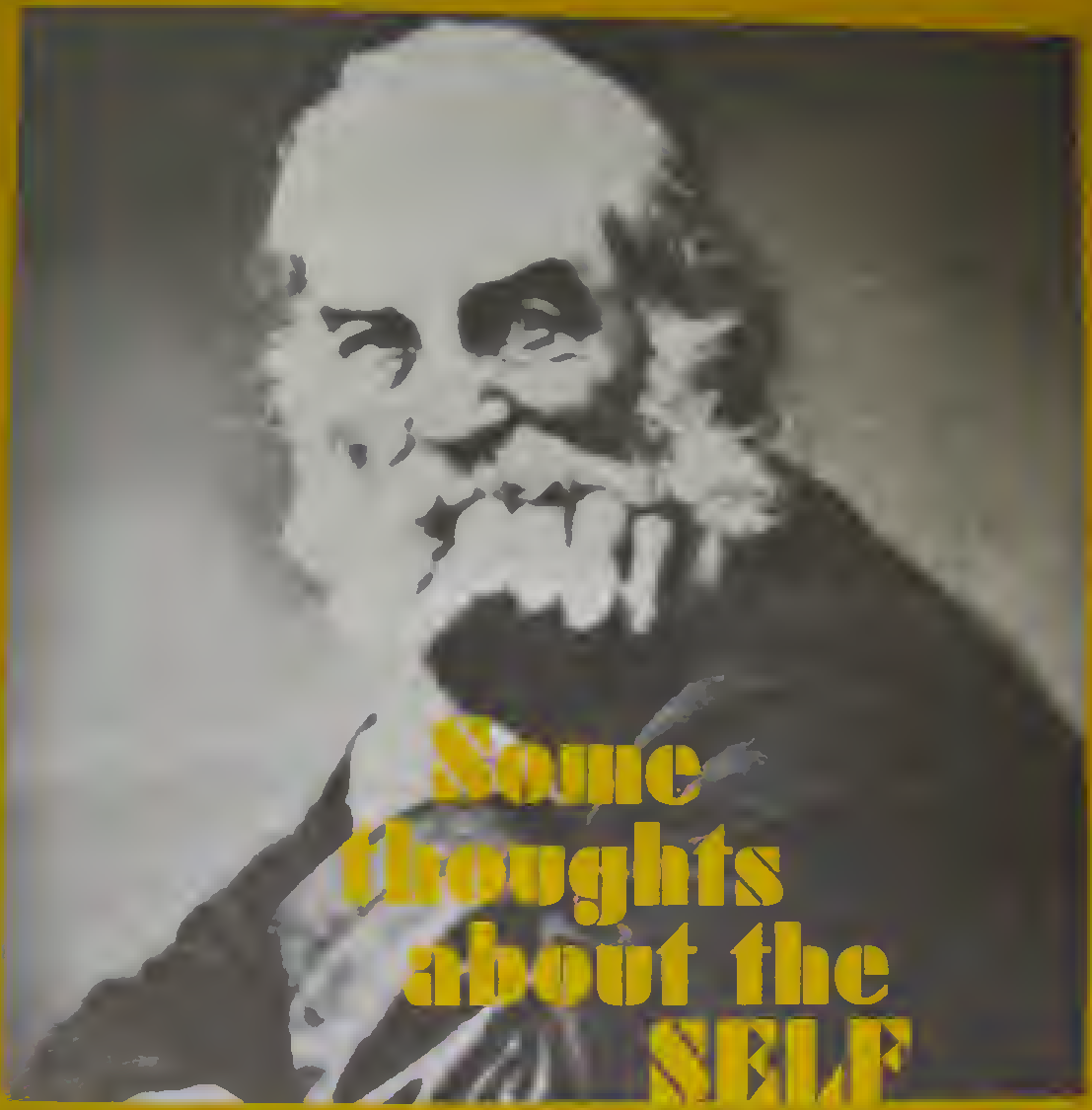
But if most of us are too chicken to allow our unconventional activities and beliefs to interfere with our neighbors' esteem of us history is dotted with the names of those who did have the courage to speak out about their convictions. Reviled jeered, jailed and punished for their nonconformity in the many of these open dissenters and heretics are today revered as heroes. Socrates Christ Servetus Luther

Read about the lives of [illegible] and you'll take up the [illegible] this page.

Two names from the [illegible] past however are of [illegible] interest because of the [illegible] their writings seem to be [illegible] the youth of today. Both men belonged to the nineteenth century both were the subjects of much criticism and controversy during their lifetimes both are now comparatively well thought of by society at large now that they are safely dead. It is [illegible] younger generation however which would most seem to have taken their writings to heart. Indeed [illegible] to the hippest youngster [illegible] the precepts of these two writers that their works would [illegible] to have been elevated to the status of holy scripture. Their names are Henry David Thoreau and Walt Whitman. Their teachings [illegible] independence pacifism self understanding [illegible] tolerance for others resistance to conformism freedom [illegible] honesty a healthy respect for [illegible]

But while Thoreau and Whitman were outspoken [illegible] disciples of today [illegible] by tens and hundreds of thousands probably [illegible] in the [illegible] Like Whitman and Thoreau growing [illegible] of American youth [illegible] the radical [illegible] and lonely men pioneered a century ago that deep [illegible] common humanity each of us an individual. As [illegible] have would [illegible] as free men and women — in the [illegible] make his [illegible] conscience and [illegible] to [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] principles [illegible]

The alternative [illegible] to the melting pot [illegible]



Some thoughts about the SELF

body is divine as well as superb, no matter whose body it is or what physical shape it is in. He later mentions that "a clean, strong, firm-fibred body, is more beautiful than the most beautiful face."[5] But that is only a preference at most, for his statements indicate that he is all-embracing. He even goes a step further by saying that any part of anyone's body is superb: "The scent of these arm-pits aroma finer than prayer."[6]

Whitman advocated freedom from bodily shame, especially in regard to sexual functions. "All were lacking if sex were lacking . . . sex contains all, bodies, souls, meanings, proofs, purities . . . health, pride . . . all hopes . . . all the passions, loves, beauties, delights of the earth, all the governments, judges, gods . . without shame the man I like knows and avows the deliciousness of his sex."[7]

There is no reason that man should feel indecent when the birds and animals, who like man are a part of nature, never skulk or find themselves indecent. Whitman asserts what he believes are his natural and normal desires: "I believe in the flesh and the appetites."[8] He believes sex to be not only pleasurable, but vital to the proper functioning of man and therefore the world, since sex contains all and there is nothing without sex. At times sexual activities are emphasized by Whitman to the exclusion of all else:

"Give me now libidinous joys only,
Give me the drench of my passions,
give me life coarse and rank . . .
I am for those who believe in loose
delights, I share the midnight
orgies of young men."[9]

After one has accepted the idea that the self is the most important thing, that "if any thing is sacred the human body is sacred"[10] and one should, therefore, enjoy its pleasures without shame, there is still a feeling that one needs more from Whitman regarding the self besides this self-centered, hedonistic philosophy. Should not those who adhere to these ideas join together to learn from each other or seek together additional guides to live by? Whitman replies:

Each man to himself and each
woman to herself, is the word of
the past and present, and the true
word of immortality;
No one can acquire for another —
not one,
Not one can grow for another —
not one . . .
And no man understands any
greatness or goodness but his own,
. the earth shall surely be
complete to him or her who shall
be complete,
The earth remains jagged and
broken only to him or her who
remains jagged and broken."[11]

Knowledge, then, must be acquired by oneself, but the method is still not evident as to how one understands and attains this greatness or goodness. How does one become complete? Does Whitman offer us a philosophy to go by? He answers:

"Let me have my own way,
Let others promulge the laws, I will
make no account of the laws,
Let others praise eminent men and
hold up peace, I hold up agitation
and conflict,
I praise no eminent man, I rebuke to
his face the one that was thought
most worthy.
(Who are you? and what are you
secretly guilty of all your life?
Will you turn aside all your life? . . .)
Let others dispose of questions, I
dispose of nothing, I arouse
unanswerable questions,
. . . I charge you forever reject those
who would expound me, for I
cannot expound myself,
I charge that there be no theory or
school founded of me,
I charge you to leave all free, as I
have left all free."[12]

He flaunts his rebelliousness and emphatically discourages any explanation of himself or any philosophy patterned after his life. Yet, despite his desire for aloofness, he cannot help but encourage further search as he tosses out philosophical questions (Who are you? Why be ashamed?), and statements that effuse concern and guidance (I understand you, You have done yourself injustice, I know you are worthy). Even so, Whitman does not come out with a clearly defined philosophy or set of rules. Instead he evades the issues by saying:

"Wisdom cannot be past'd from one
having it to another not having it,
Wisdom is of the soul and not
susceptible of proof . . ."[13]

This seems to indicate that if you know how to live your life you will not need any other philosophy, and if you don't know how to live your life you are unable to gain that wisdom.

But even Whitman is not entirely sure about his perception of the world:

"Of the terrible doubt of appearances,
Of the uncertainty after all, that we
may be deluded,
. . . May-be the things I perceive . . .
are only appearitions, and the real
something has yet to be known."[14]

When such self-doubts arise Whitman does not rely solely on the self to alleviate his mental anguish. He turns to something outside himself, to a loved one. In so doing, he seems to acknowledge that, although the self may be of supreme [illegible] needs others to give reassurance [illegible]

"When he whom I love travels with
me or sits a long while holding
me by the hand,
When the subtle air the impalpable,
the sense that words and reason
hold not, surround us and
pervade us,
Then I am charged with untold and
untellable wisdom, I am silent,
I require nothing further,
I cannot answer the question of
appearances . . .
But I walk or sit indifferent, I am
satisfied,
He ahold of my hand has completely
satisfied me."[15]

The doubts, the mental problems are evacuated by the appearance of the physical, the contact of two people. Words are out of place; they cannot convey the wisdom that is felt. It can only be expressed by contact with another human. This is what satisfies and silences the poet. This is what renders him tranquil. It is the physical meeting that enables the poet to regain his equilibrium.

The necessity for human interaction is evident again when Whitman gives answer to the question of life and the self in a world where there is always struggle, plodding, and seemingly poor results. Whitman says in answer to the question: What good is there in life?

"You are here — that life exists
and identify,
That the powerful play goes on, and
you may contribute a verse."[16]

The point here is twofold: that you are here, and that you may contribute to the world. This means that if the self be first in importance it does not exclude other selves from being equally important. The self is important to the individual and the individual self is important to society. Independent association rather than egocentric exclusion is the key.

It would be foolish to attach to Walt Whitman a single philosophical viewpoint. He was called many different names from democrat to communist; from sexually obsessed to purity personified. Since most of these labels did fit Whitman it is evident that no one single viewpoint could resolve the many contradictions within the man and his works. Perhaps it might be wisest to simply take Walt Whitman as he appeared to take himself:

"I exist as I am, that is enough.
If no other in the world be aware
I sit content,
And if each and all be aware I sit
content,
One world is aware by far the largest
to me, and that is myself."[17]



...of Myself"
...for Creation"
...of Myself"
..."Starting from Paumanok"
..."I Sing the Body Electric"

7.—"A Woman Waits for Me"
8.—"Song of Myself"
9.—"Native Moments"
10.—"I Sing the Body Electric"
11.—"A Song of the Rolling Earth"
12.—"Myself and Mine"

13.—"Song of the Open Road"
14.—"Of the Terrible Doubt of Appearances"
15.—Ibid.
16.—"Answers"
17.—"Song of Myself"

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Comment & Query

The letters which continue to arrive daily from people interested in the aims of the Elysium Institute are automatically answered by return mail. Some of the opinions and questions advanced by these correspondents are of such a penetrating nature, however, that we would like to share as many of them as space permits with other readers of this bulletin. When so requested, we withhold the writer's name; otherwise we try to use our own best judgment as to whether a writer's remarks were best published anonymously. Correspondents who wish privacy are urged so to state in their letters.

Gentlemen As a Counsellor of the British National Marriage Guidance Council I come upon so many sad examples of lives wasted and unfulfilled because of fears and taboos, particularly about the human body and its perfectly natural sexual mechanisms Your aims, I am sure, will help remedy this ridiculous situation which we have steadily built up for centuries I applaud your initiative and send my best wishes for the successful development of the Institute

Sincerely,
W K B Crawford, Yeoville,
Somerset England

Gentlemen The copy of the informal report on your first nude group therapy experiment (ANKH #3) sounds as though you are beginning some very worthwhile work in the general areas of human relations and human sexuality Attached is my family donor subscription, I would like to take some sort of active part in your research if possible

E S S ,Seattle

Gentlemen As a student of contemporary history, and particularly its philosophical cohesiveness, I am interested in the work your Institute might be engaged in relative to the articulation of nudism As — in the words of Kenneth Boulding — civilized society fades with the emergence of post civilization, so will sexuality become polymorphic rather than simply genital

Joseph T Forgue, Galesburg, Illinois

While — great many nudists have expressed approval of our aims and our few accomplishments to date, others of more conservative views have been openly critical of the Institute and its publications We respect their views The Institute will not attempt to be a spokesman for or an advisor to the nudist movement, a function more appropriate to our sister organization, Elysium Inc , Publishers Rather, the Institute will proceed to implement its credo as best it can We will be delighted to have the support of as many individual nudists as find themselves in sympathy with our purpose But we will not seek to influence or speak for the nudist organizations, whose job may parallel ours in some respects, but who have been doing it very well for a number of years without our "help" As to polymorphic sexuality, isn't that the same old fun the lucky ones have been enjoying all along? But you're right, more people should be let in on the secret, and that's partly why we're here —Editor

Dear Sir Although our contemporary society is progressive in a myriad of ways, it sustains itself on rather provincial, antiquated mores that breed alienation, guilt and restriction Unfortunately, these mores are based on fear and ignorance, two weaknesses arising from the absence of information Until legislative action is implemented, the largest potential for Elysium Institute lies in the dissemination of information I wish you the most successful of futures and look forward to participation in your endeavors

T R N Wood

Gentlemen Please note my new address, I don't want to miss even a single issue of what could develop into a very important new magazine speaking to the hordes of people who are intensely searching for a new and better way of life for the individual and for the society within which we must all function, whether or not we adhere to its many strictures

There are perhaps millions of people who are dissatisfied with our present society and its standards, and who long for means of communication with others so that something might be done to allow greater personal freedom and a means to real human creativity But the majority are unable to buy the hippie-drug culture thing — or cannot because of responsibilities which they have no desire to deny There will have to be another road opened, and no one has yet done it So I ask is this your plan, or is your intention to be nothing more than a publication — informative and helpful as that may be?

A L G , Gardena, California

We definitely plan to be much more, see 'News of the Institute" in this issue for word of our activities —Editor

Gentlemen There must be some positive, free, natural choice in nudism that is like the best or most ideal relationships in the "straight" world — but nude If there is, and I am convinced there is, how does one find out where?

A Lange, Reseda, California

Most nudist clubs are comprised of as wide a variety of individuals as you'll find in everyday life The interrelationships are as varied and as complex, so are the moral attitudes As in the "straight" world (your term, not mine) you make friends with the people you like and give certain others a wide berth Visit several clubs and decide which is most appealing to you and your family —Editor

Gentlemen I have read your statement of ideals and purpose with interest For many years we have had an instinctive awareness that a fuller and richer life was possible if only we could break out of a tradition of suppression and denial I am sending herewith a check in the amount of $100 to help you with your work

V M , Detroit, Michigan

Thanks to the generosity of our readers, donations to the Institute have passed the $1000 mark These funds are held in a special trust account to be used only on expenditures benefiting Elysium Institute and its projects —Editor

Dear Sirs Your ideas, as outlined in *New Living*, express what I think is the key to self-understanding I know that I have gained some knowledge of myself, as you have given me something to use as a guide I had been in service so long that I had lost my self-identity and was just existing as one more person in an endless line of robots These days are now over My enlistment in the Navy is up, and I feel that I would like to become a part of the society you describe rather than be a pawn of the Establishment

S Campbell, San Francisco, California

Dear Sirs Today, as yesterday, man is ashamed of his nude body because of social conventionalism and prejudice However, he is awakening and coming back to Nature *New Living* is making an excellent contribution You earnestly have my support

O G V West Indies

Gentlemen Received *New Living* and read it with interest I am thoroughly in agreement with the concepts of the Institute We are in the midst of a revolution involving social, religious and moral concepts The youth of today are the leaders As human beings, we all need to be awakened to the pleasure and beauty of the human sensual process so enriching ex I only wish there were an area in northern California where [illegible] work could be carried on and [illegible]

Comment & Query

[illegible]ther[illegible] Please call on me if I can be [illegible]help[illegible]p here

L W Stockton, California

Thank you We are putting you in touch with the Sexual Freedom League in your area —Editor

Gentlemen It is with joy and the first hope I have felt for years that I have discovered your Institute and its aims The world you struggle to bring to birth will be too late for me, but I can do my bit to advance your cause

Scarcely a day passes, in my private life or in my professional life as a school psychologist, that I do not see the corrosion, diminishment and distortion of life potential caused by those who by direct action or by passive inaction/compliance starve or twist the physical, emotional and even the true spiritual growth of the young Perhaps the most tragic aspect of this is that they truly "know not what they do"

My only concern is that a crude popular dissemination of your ideas may attract the sensationalist and the spiritually dead or atrophied sensualist If that should happen, your potential to crystalize into effective action the widespread existing disgust with "the way we live now" might degenerate into what the leaders of mass opinion would call a "sex cult" How, or if, this can be avoided, I don't know

Whatever the outcome, please accept my check to be of help at the start I am coming to believe that if the way of life we both believe in does not prevail, there will soon be no life on any level.

M K C , New York

Amen! —Editor

The idea of the Elysium Institute appeals to me, although 'Institute' seems a little stuffy It reminds me somehow of massive Doric columns and acres of terrazzo floors and beady-eyed old men with bladder trouble wearing Pinkerton uniforms Still, your mags are all so superior to anything else I have seen on the market that the comparison seems silly My intro to Elysium was via *The Realist*, thanks to you both I would enjoy hearing more, but ohmigawd can't you do something about that name? Here's a buck in case you have to go to the drugstore for stamps

R G MacGillivray,

Brookline, Massachusetts

The columns are Corinthian (I'm mad for acanthus leaves), and the floors won't be laid before next week because the marble was held up at the dock (Livorno) I prefer the uniform of the Argyll and Sutherland Highlanders because it affords easier access to my indwelling catheter (Foley type) Thanks for the kind words and the dollar, your suggestion will be given due consideration —Editor

Dear Ed I got around to reading ANKH when I returned and found it to be excellent in both words and illustrations I think you hit just the right kind of note, and it could well do a lot of good for the cause of sexual freedom The name doesn't quite send me (Nude Encounter I think, would be more realistic and better), but the idea is beautifully presented I hope that you have notable success with it

New Living was even better, in some respects, than ANKH because some of the articles were meatier An anachronism, however, was Eleanore Pagenstecher's article, "Who Is Your Sex Authority?" To my mind, this is basically a puritanical piece Among other things, the author writes "How simple, how energy and time-releasing, how constructive and liberating sex can be when the characters of both partners are sound! And how degrading and enslaving when this is not the case!"

What, first of all, is sound character? And suppose two "unsound characters' — such as two nutty hippies who are clearly afraid to face reality, who are indolent and irresponsible in the usual sense of these terms, and who are so frightened to be themselves that they are continually stoned on pot LSD, alcohol, or what you will—suppose these two "unsavory" individuals keep having a sexual ball with each other from time to time, not because they really care for one another but because they simply enjoy fucking? What the hell is degrading and enslaving about that?

Anyway keep up the good work! If I can help in any way, let me know And drop in on us again when you are next around New York

Albert Ellis, Ph D

Executive Director, Institute for

Rational Living Inc , New York

We may expect that Mrs Pagenstecher will want to comment on Dr Ellis' remarks above Meanwhile, in a previous letter to us (on another matter), she had this to say

Dear Editor Only Albert Ellis is so "reasonable," even about emotions (in his *Rational Therapy*), that I can't help admire him for it, as little as I like his "anything goes" escape into sex as a performance rather than sex as a capacity I immensely admire him

Again, my warmest congratulations on *New Living* and the Elysium Institute

Eleanore Pagenstecher

Santa Barbara, California

Dear Sir I've been following the controversy (over ANKH) with consider[illegible]able [illegible]

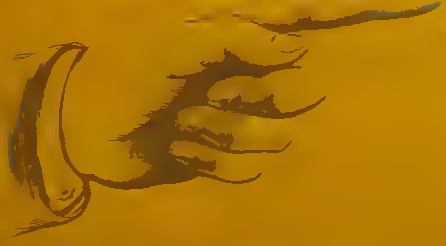
[illegible] overly [illegible] liberalize [illegible] thinking of the [illegible] respe[illegible] [illegible] sp[illegible]ring [illegible] ANKH [illegible] kind [illegible] buy every nudist [illegible]

Herb Pf[illegible]er

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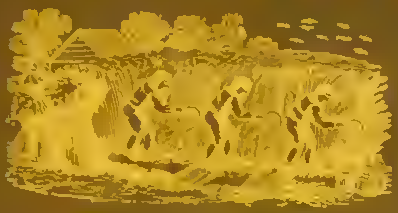


So Much Static



by Jens Jensen

COMMUNAL BRETHREN OF THE GREAT PLAINS



BY JOHN W. BENNETT

from *Trans-action*,
of the Community
Project, Washington
St. Louis, Mo.

FIND
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...arization of the name) ...
...gathered in colonies of 30 ...
...or communal farms up ...
...in size. Their people are ...
...few leave permanently for ...
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...Plains area, and their ...
...ides about every 15 years. ...
...been able to support this ...
...through efficient farming ...
...the use of modern equipment ...
...through frugality and ...
...luxuries are ...

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...reject the ...

... for the ...
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...ma... in their com-
... kitchens they have the most ...
...quipment, such as commercial ...
... and electric meat saws. ...
... apartment dwellings (about ...
... to a row house) have few ...
...ences save electricity ...
...ning water and nearly all ...
...ts. Decoration is deliber-
...and uniform. The floors ...
...n varnished wood; the walls ...
... white and at the windows ...
... white starched curtains. Fur-
... sparse and mostly made in the ...
... Few individual touches ...
... perhaps an oddly-shaped, ...
... cucubian or a fine old wall ...
... by the man of the fam-
... pointed out to visitors, ...
... austerity and emphasis ...
... rather than personal ...
..., has religious ...
... The Brethren believe ...
... in personal prop-
... of idolatry, which comes ...
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one's neighbors disrupts [illegible] morale.

In addition, there are economic reasons. Personal deprivation is the very foundation of their communal prosperity. The lack of plumbing in the family dwellings saves the average colony about $18,000 each year. Communal refrigeration equipment is half as costly as buying refrigerators for each of the 20 families in a colony. Add one carryall station wagon instead of 20 family cars and the savings become even more impressive.

However, the Hutterian leaders are fully aware it is no simple or easy matter to keep 17,000 people on such a Spartan routine when their colonies, as communities, enjoy prosperity and when the world on the "outside" is affluent. The principles on which this unique society operates are worth consideration by those of us still engaged in the "consumer culture" rat race.

The Hutterian system can be called a "managed democracy." Overall policy is made by councils for the *Leut*, or three main branches of the sect. These meet frequently to set policy and review departures from custom, however trivial. Any changes they sanction are recorded in books called *Gemeinordnungen* and carefully consulted. The power structure operates on two levels; there are the farm enterprise managers and the elders. The elders have considerable charismatic power, especially the chief or "first minister"; the managers have power only over their respective enterprises. However, all these positions for men (and one for women — the colony's chief cook) are elective.

The basic administrative unit is the colony, which is kept below 150 members for both social and economic reasons. Above this level group decisions [illegible] unwieldy, there are not enough [illegible]le positions to go round, and behavior is hard to control, especially among the young — for example, the young men may begin moonlighting for neighboring farmers in order to buy things they are not supposed to have.

Economic reasons are even more weighty. It takes between 8,000 and 16,000 acres to support 150 people, the exact amount depending on local moisture and soil conditions. This is about the largest acreage now available to the Brethren in most parts of the northern Great Plains. So when the colony reaches maximum size the question of splitting up is debated for a year or so and finally voted on by the whole group. This happens every 15 or 20 years. Then the colonists buy more land from 25 to 250 miles away; the land usually costs about $200,000 and is paid for from savings. [illegible] the farm." For a few [illegible]y put [illegible] new land into production and co[illegible] a few necessary buildings. Then lots are cast to see who shall live in the "daughter" colony. Ground rules call for a neat division down the age pyramid, so that the new community becomes, as far as possible, a duplicate of the old. The colonists are quite willing to go — they value the extra responsibility and the dedicated pioneer spirit found in a new colony under more deprived living conditions.

Hutterians are able to save large sums for new land partly by frugal living and partly because of efficient farming methods. The Brethren discovered, sooner than most American and Canadian farmers, that land on this continent has to be continuously productive in order to support an expanding population. Their emphasis on efficiency and technological know-how, so firmly resisted by the Amish, goes back to the founding of their sect. When they fled from Austria, Hutterians soon attracted the favorable attention of Moravian landowners. The lords invited them to act as stewards for their vast estates. They served without salaries in return for protection — a fine bargain for the protectors. Sixteenth century stewards were personnel officers and business managers combined. Thus the Hutterians learned a large number of skills including bookkeeping, farming techniques, and banking. They became construction engineers and surveyors; some set up craft industries and directed the training of apprentices in more than 45 different trades; a few were merchants and physicians.

Hutterian craftsmen made many ingenious gadgets and machines for their own use, and for the entertainment and interest of their masters. A few of these ancient devices still exist in the North American colonies, including several of the famous comb-cutting machines, using precision gears and saws. Hutterians preserve these interests: nearly every colony will have a yarn ball-winder, a sock-knitting machine, a noodle-maker — some of these made at the colony, others factory-made but improved by the colony mechanics. This extends to tools and farm machinery: colonies take pride in building cabs for combines and tractors, hay balestackers, forage wagons, automatic metal saws, and many other things. The Hutterian move toward farm machinery was undoubtedly facilitated by this traditional interest in machines and mechanical gadgets — something the Amish lack.

After being persecuted out of Moravia at the end of the sixteenth century [illegible] which [illegible] to good stead — from the standpoint of communal living. [illegible] found out that it does not pay to overproduce and become too wealthy. Catherine the Great invited them into Russia and promised them immunity from military service (which is against their basic beliefs.) They settled in the Ukraine and prospered greatly in that rich land. Colonies grew into large villages and some of them departed from the cherished *community of goods*. By 1870, when the Czar removed their immunity from the military draft, the Brethren were ready to move again. They determined to make the next migration a revival of their religious faith and communal traditions.

Eventually the Hutterians accepted the offer of American land agents and moved to the pleasant James valley in the southeastern corner of South Dakota. This was not the last move, nor did it end persecution. Harassment during World War I forced the Brethren to flee to Canada, where most of them remain. But the move did end their defiance with Mammon. Hutterians, whether in Canada, the Dakotas, Montana, or Washington, do not allow their colonies to become overly large or rich; communities with too much cash on hand will lend it to younger colonies not even their own "daughter" groups.

Hutterian leaders leave nothing to chance in combatting worldly temptations. The executive officers, the managers and ministers, visit back and forth in order to keep an eye on behavior in the various communities. Any laxity — such as clandestine radios, too many electric razors for the men or ornaments on the girls, or too many ornaments on the bureaus — is supposed to be reported to the council. This intercolony surveillance also helps to keep the different groups at about the same living standard. No colony is allowed to lag behind its sisters to the point where jealousy arises and austerity begins to be felt as poverty.

Spending is strictly controlled. Business expenditures of more than $10 must have the consent of the farm manager. Major spending must be approved by the voting council of the adult men. Each family receives a small monthly cash allowance to buy necessities. Many items — such as fabric for clothing, clocks, or pocket knives — are bought and distributed by the elders. So are a few small luxuries, such as special treats of food and refreshment for weddings and religious holidays, including beer and wine. Each colony makes its own wine, and individual families are allowed a gallon a month.

[illegible] gifts are given to children at Christmas but in general they are encouraged to play with farm equipment instead of toys, which trains them early.

The culture of austerity — also the culture of uniformity. A Hutterian friend explained to me the reason for the special old-fashioned clothes they all wear: 'It's just that we should all look different from outsiders, but like each other. This conscious uniformity of clothes and possessions is based on the ideal that every man is alike in the sight of God. Differentiation would mean the rise of idolatry and the dissolution of Christian [illegible]

SILENT STRUGGLE IN THE HEART

The system [illegible] it actually is. [illegible] leaders usually show a sensible flexibility in enforcing these rules. The elders will tolerate small infractions so long as they do not spread or become too blatant. In nearly all colonies there are constant small violations of the property rules. Individuals may find some way of making a little extra cash by moonlighting on a neighboring farm or selling a bit of colony produce on the sly. Occasionally items acquired this way are approved as desirable and bought and distributed to everyone. More often the offender is pressured into giving them up. The leaders have good reasons for doing this — whenever a colony branks up (it happens occasionally) the first symptoms are always individual purchases of consumer goods, especially clothes.

Wisely, the Brethren do not treat the desire for personal property as a deadly sin. They recognize the intractable nature of the human spirit. As one author puts it, every Hutterian experiences a "silent struggle within the heart" when he sees the rich culture of the "outside," which he must reject. The Brethren also acknowledge the difficulty of individual privation in the midst of the collective wealth of the colony. But they glory in the fact that it can be maintained.

The obedience of the Brethren is really remarkable. Group interdependence and surveillance are not enough to account for it. There are other, deeper reasons. One of the weightiest is early social conditioning. Hutterian children are trained from infancy to accept the system and suppress their natural ambitions and material desires. The family raises each child in its two or three room apartment until the age of three. Then society takes over. From three to six he is in nursery school and then in German school, learning the [illegible] culture and traditions. The teachers may be his own aunts and uncles but kinship makes little difference through passing out what anthropologists call "cultural myth" kinfolk are able to ignore their relationship where the needs of the colony are concerned.

A public school teacher comes to the colony to instruct the children in [illegible] education up to the eighth [illegible] level. But these teachers find it difficult to get the students to compete for grades or in artistic work. Only with great difficulty can Hutterian youngsters produce anything really original, since they have been trained to avoid competition or individual differentiation. At 15 they return to their families and take up adult work responsibilities. They are baptized at 20. The termination of the child from the outside world is almost total up to the age of about 12, since children are taken into town only for important purposes like medical visits. This means that by the time the child does develop an awareness of "the outside," as Hutterians call it, he is already well-socialized in the system.

TEMPTATIONS OF THE WORLD

The leaders know that if young people were allowed to attend outside high schools the temptations of the world would undoubtedly prove too much. (This has been tried a few times with the predicted results.) Indeed, if they ever run out of land to support their expanding population (this threatens in many areas), the Brethren might find it convenient to send some of their young people to high school in order to ease them out of the community.

Although Hutterian children are almost completely insulated from the outside world, adult Hutterians travel a lot. They visit other colonies and also travel long distances to find good buys on farm machinery and other equipment. They usually try to take along a few women and laborers so everyone has an opportunity to travel.

The people are also shielded from contamination by the mass media. A typical colony will subscribe to one or two newspapers, usually the local sheet and a German language Mennonite publication. Magazines are occasionally picked up from friends in town, but this kind of thing is closely watched. Television sets, radios, and movies are taboo. Every colony has a few young men who have managed to sneak into a theatre once or twice. But outside contacts of this type are not too serious a problem, especially in the more isolated rural areas. It is significant that the colonies in Manitoba, near Winnipeg, have the most trouble with their young people.

In general, the Hutterians control [illegible] their [illegible] through [illegible] them grave responsibilities. [illegible] are trained [illegible] to show a certain [illegible] of ambition. Because the colonies constantly subdivide, plenty of responsible positions become available. These are all elective but the system is unbiased to give all the available men chance. In a study of about 25 interrelated colonies, only 3 percent of the males over 40 had never held one or more managerial jobs.



This satisfying rotation of responsibility may be one reason why so few Hutterians leave the colonies permanently. Total defection is rare. In the *Schmiedeleut* Group, one of the three branches of the sect, the population rose from 500 to 4,000 between 1900 and 1949. Of those born in this period only 98 men and seven women left the community permanently. Temporary departure is more common — possibly 5 percent of all Hutterian men leave the colonies for about a year.

CULTURE OF AUSTERITY

Commitment to the system is undoubtedly deep. The material deprivation suffered by the Brethren does not disenchant them. The Hutterians are not "poor," by any intelligent standard. Their culture of austerity is the exact opposite of the culture of poverty" as defined by Oscar Lewis. In the outside world poverty is [illegible] ated with hopelessness and lack of identification, feelings of alienation are accentuated by contrast with surrounding wealth. In the isolated Hutterian society austerity is consciously planned and sanctioned by religion. It is the basis both of collective economic success and spiritual welfare.

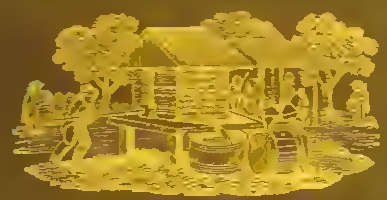
The Hutterian deprivation offers distinct compensations of a spiritual and emotional nature. Instead of running after gadgets the Brethren make their own. Instead of following fashions they refine and improve their traditional models, achieving gentle taste and beauty. True, they pay a certain emotional price for repressing some aspects of their individuality. Fears, anxieties, and little psychosomatic ailments plague them. But they suffer very little true mental illness. (See *Personality in a Communal Society*, 1956, by Bert

Kaplan and Thomas Plaut.) They are remarkably healthy people. Inbreeding has produced a few undesirable genetic results, such as relatively high frequencies of minor bodily deformities, eye troubles, and the like, but it has also increased the intelligence of some of their members — most colonies contain people whose intellectual grasp of technology and economics is impressive, doubly so since they are all self-taught.

It is doubtful whether the Hutterians can provide a model for the reconstruction of personal living in the affluent society. They are very special and very isolated people. They do, however, furnish certain inspirations. We may learn from them that there [illegible] in cooperative [illegible] tion of individual [illegible] supports parts of their [illegible] they do so for a noble reason — the [illegible] fare and continuity of the group. The art of social living is almost lost in our urbanized society, with its [illegible] families and [illegible] the suppressive element [illegible] the Hutterians are [illegible] human beings — unsophisti[illegible] hickish perhaps, but full of wit and good conversation. They are more than adequate for their world.

Another summation of this unique way of life comes to me in the [illegible]

[illegible] Spaniol [illegible] and J. R. Stewart, [illegible] Ru[illegible]



The Hutterian Brethren (about 17,000 in number) are one of the important surviving sects of the Anabaptists and the only one which did not stem from the Mennonites. The Anabaptist version of Christianity emerged in the sixteenth century, parallel with Protestantism, and has been called the "Radical Reformation." The "radical" element refers to the fact that the Anabaptists all have strong cooperative-communal leanings, and reject certain features of worldly political and economic organization.

Although the Anabaptist sects differ on a number of things, especially the degree of communalism, they all find agreement on the following basic doctrines:

- *Adult baptism on confession of faith, a practice which was responsible for most of the persecution of Anabaptists by both Catholics and Protestants in the sixteenth and seventeenth centuries.*
- *Refusal to bear arms or serve in public office.*
- *Acceptance of the principles — if not always the literal practice — of the communal Apostolic Church of Jerusalem under Jesus, and as described especially in the Book of Acts. (The regular Baptist faith, which developed in England in the seventeenth century, is similar to Anabaptism only in the first of these three doctrines.)*

Persecution is an important element in Anabaptist historical memories and helps to keep alive their sense of distinctiveness. Hutterians have careful records of about 2,000 martyrs, including two young men who died of exposure and maltreatment in US military prisons as conscientious objectors in World War I.

The Mennonites are the best-known and by far the most numerous of all Anabaptist groups in the world (about a quarter of a million members). The name is derived from Menno Simons, a Dutch religious reformer who worked mainly in north Germany during the mid-sixteenth century but who later moved to Holland. Simons was attracted by the fundamentalist movements growing out of the translation of the Bible into the vernaculars, and he decided to accept a more literal interpretation of the organization of Christianity. It is this literalness which created the similarities between Anabaptist groups — there was no close contact between them, and no ecumenical conferences of any importance at any point in their history. The Mennonites became strong and numerous largely because they approached the patterns of regular Protestant sects in accepting the framework of the outside world — permitting their members to acquire higher education and to take jobs in almost any part of the secular system. Mennonites also accept, within their own ranks, about 10 sub-sects with varying degrees of orthodoxy.

The Old Order Amish are, essentially, the most orthodox and anti-worldly of all the Mennonite groups, although some Mennonites do not regard them as part of the Mennonite church. Amish have cooperative practices, but usually live on individual farmsteads and even have individual land ownership. They manifest their difference mainly by adhering to traditional, "horse-and-buggy" customs. While they are good farmers, their refusal to use machinery hampers them, and many Amish communities are in serious economic difficulty. They, like the Hutterians, have been the subject of repeated local and governmental persecution, usually stimulated by people who would like their land. The most recent Amish case occurred in Iowa in 1965, where local school board and law enforcement officials were persuaded to mount a campaign to force the young children into local schools — which would have the effect of breaking up the Amish community.

Hutterian Brethren are the most vigorously communal of all the Anabaptist groups and view themselves as the most orthodox and "correct." Nevertheless, there are no strong differences between Hutterian and Mennonite beliefs. Both use the same Lutherian translation of the Bible, and many of the same sermons, hymns, and catechistic works.

THE ELYSIUM INSTITUTE DIRECTORY

The ELYSIUM RESEARCH & DEVELOPMENT INSTITUTE is in communication with a large and growing number of organizations in this country and abroad which are concerned, as is the Institute, with seeking means to enhance man's physical, emotional and intellectual development in an environment of openness, understanding and tolerance. Some of those with which we maintain an exchange of information and courtesies are:

University of Humanism
Institute for Rational Living
Kairos
Human Betterment Association
American Sunbathing Association
Castalia Foundation
Institute for Sex Research
School of Living
SIECUS
Underground Press Syndicate
Pacifica Foundation
Institute for Bioenergetic Analysis
Human Potentialities Research Project
Institute for the Study of Nonviolence
Institute for Social Research
Sexual Freedom League
Social Science Institute
Bridge Mountain Foundation
Esalen Institute

If you have been wanting to learn more about the work being done by any of the above organizations, or others in related spheres of endeavor, we may be able to assist you. The Elysium Institute will attempt to provide the most current information on, or referral to, projects and activities on which inquiry and interest are displayed.

Write:
ELYSIUM INSTITUTE
5436 Fernwood Avenue
Los Angeles, California 90027

THE SYMBOL OF LIFE!

THE Ankh



ACTUAL SIZE

[illegible] on an Egyptian [illegible] symbol has [illegible] ages has [illegible] fought of as

— the key to the mysteries of antiquity
— symbol of immortality, resurrection
— the golden key to life everlasting

[illegible] most portentous symbol [illegible] meaningful to many enlightened souls [illegible] is as [illegible] civilization itself [illegible] unequal for [illegible] the key to perusing coveted [illegible] ancient Egyptian Gods who first represented the [illegible] on [illegible] and key to the Mysteries. And to become the symbol of the eternal [illegible] the SYMBOL OF LIFE!

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CITIES AND FREEDOM

The role of the big city in the growth of a hippie is an important one. The city is the first way station for most of those who leave the protection and security of comfortable homes in search of a more meaningful and — as they see it — less restrictive way of life. As rallying points and reorientation centers for people seeking to make a new life, cities have historically served as a magnet or focal point — as the following lines will show.

They were immigrants, who had come from too far off for their lord to be traced and who since their serfdom could not be presumed necessarily passed for free, although born of unfree parents.

But the fact had to be transformed into a right.

It was essential that the villeins, who came to settle in the towns to seek a new livelihood, should feel safe and should not have to fear being taken back by force to the manor from which they had escaped.

They must be delivered from labour services and from all the hated dues by which the servile population was burdened, such as the obligation to marry only a woman of their own class and to leave to the lord part of their inheritance.

Willy nilly in the course of the twelfth century these claims, backed up as they often were by dangerous revolts, had to be granted.

The most obstinate conservatives, such as Guibert de Nogent, in 1115, were reduced to wordy revenge, speaking of those detestable communes which the serfs had set up to escape from their lord's authority and to do away with his most lawful rights.

Freedom became the legal status of the bourgeoisie, so much so that it was no longer a personal privilege only, but a territorial one, inherent in urban soil just as serfdom was in manorial soil.

In order to obtain it, it was enough to have resided for a year and a day within the walls of the town.

—from *Stadtluft Macht Frei* (City Air Makes for Freedom), as quoted in FREE CITY


LOVE

Earlier this year, I stayed in one of the hippie communes in Haight-Ashbury for a period of approximately two months. One of my former college classmates, a sculptor who had come to San Francisco in 1966, was living in this commune and invited me to come up and see for myself what was happening.

The commune was a large house on Ashbury Street, one of many in the neighborhood remaining from the nineteenth century. The number of inhabitants varied while I was there from ten to fifty, most of the residents being transient, staying only for a night or two. Only one or two of the residents worked, and yet we always had enough food and rent was always available on time — either through donations or from organized begging on the street. Most of the group living in the commune were young people between the ages of seventeen and twenty-five who came from all over the world and from all walks of life. Modes of dress ranged from "straight," or collegiate, to "Flower Child" to "Freak." The house itself was decorated in a strange mixture of styles. I guess it could be called Victorian - Indian - Psychedelic hodgepodge.

When I first arrived in San Francisco, I was extremely skeptical about the value of hippie ideas. I didn't really understand them and perhaps I was a little afraid of them. But when I began to get to know some of the people I also began to accept and appreciate their values.

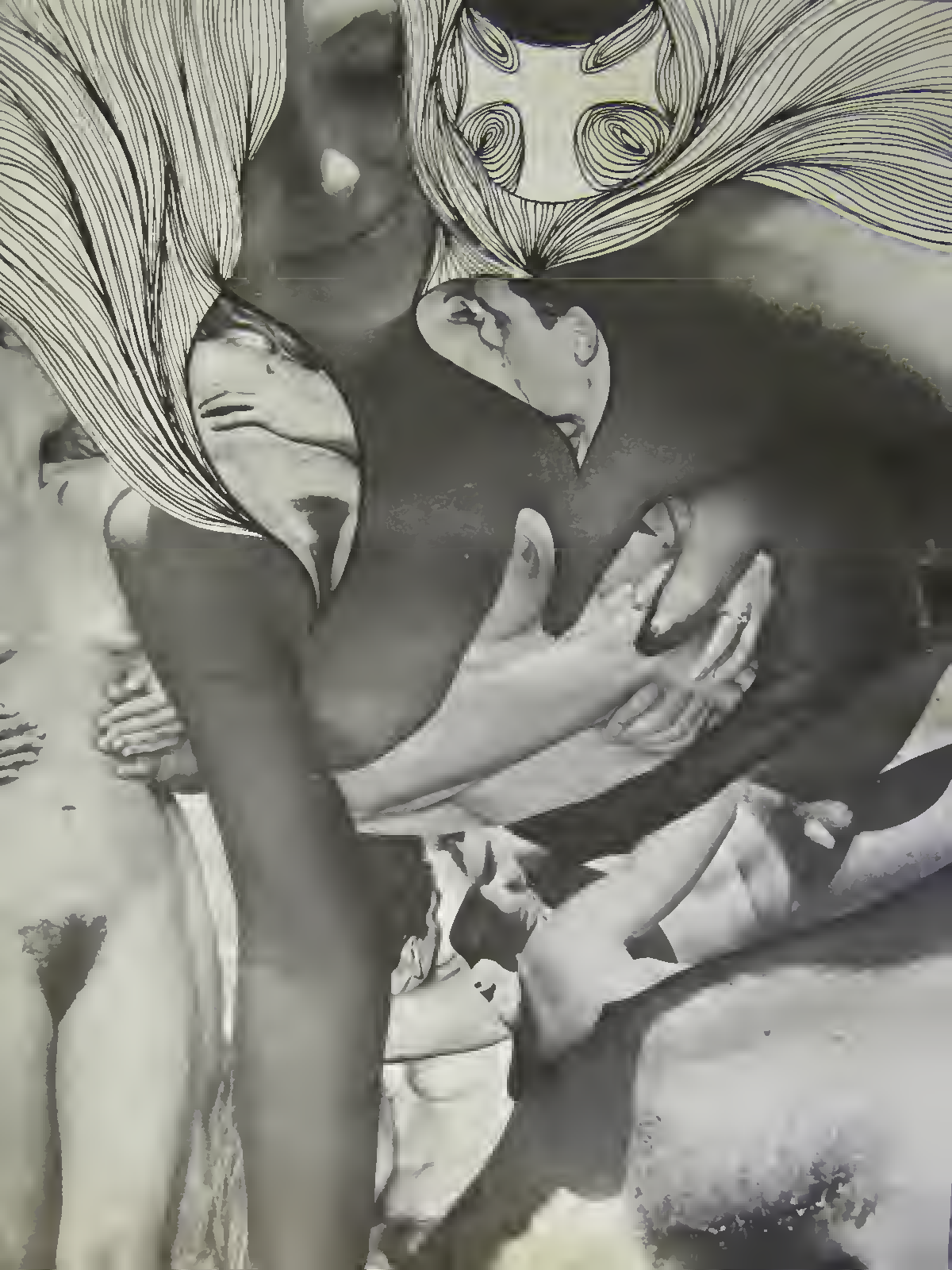
I particularly remember one of my first nights at the commune. Several people were sitting around in the "common room" and a lively discussion was taking place. A young girl named Vena, girlfriend of my former classmate, was exuberantly voicing her feelings to some skeptical but receptive and inquisitive newcomers to Haight-Ashbury.

"Why did I come here? I came after dropping out of college. For a long time I had been questioning the society I was surrounded by. What good are all the mechanical leisure - makers when people are caught up in a system which allows no freedom of thought — which discourages all dissent? Where everyone is caught up in the ego trip of private property. Where people go to work every day scared and come home every night to their separate little cubicles — the only thing they have to show for selling themselves to the Establishment. Where relationships between people are superficial and exploitative. Where the values which are perpetuated are empty and meaningless. Where people have to insure their lives. Can you see the absurdity of that? Insuring something which is uninsurable. Where people say one thing and mean another. Where the concept of sanity is total insanity. Where money has become the basis, in one way or another, of all systems of value — God. And where spiritual integrity is laughed at. I think that a life that is geared toward making money, toward the collecting of material objects, is totally worthless.

"I want to communicate freely with other people without playing social games. I want to have deep personal relationships which give me a measure of satisfaction. Why are we afraid of each other? Can't we break that fear down? I know we can. Societies of the past have had healthy values. Honor and integrity have been an integral part of any organic society. Man has been out of tune with nature for so long that it may be too late for him. I want to achieve harmony with nature. I want to be free to enjoy my body. To run wild in the woods with my body naked and feeling the life all around me. To find spiritual union in this way. And to let things flow around me and within me naturally. To give free rein to my natural instincts. To make love to men and nature. I have found a degree of this freedom here. Most of us are still hung up by our long experience in the Plastic World. But I feel an organic harmony here which is really exhilarating. People have honest relationships with each other. And what else is really fulfilling?"

At this point, a long-haired, bearded boy with the most intense eyes I have ever seen spoke up. "This community is basically a means of self-protection. We want to survive in a hostile world with as little compromise as possible. And unity is survival. The free food and open housing is much more than something we desire. It is a means of providing hope. People get together and see that it is possible to do these things, to live off the surplus of









ciety something which is impossible to do alone We have no real rules here No assigned jobs or responsibilities And yet we keep going Don't you suppose that that's because we enjoy what we're doing that we feel a real interest in it? We have a real family loyalty And to join the family one must only express an honest interest Haight-Ashbury is united by people It's nothing but what people bring to it, and only people can voluntarily perpetuate it Our spiritual, sexual, and political values differ, but there is at least one unifying force we all want to survive Survival is the real issue Our happiness or fulfillment is only a by-product of our striving for survival."

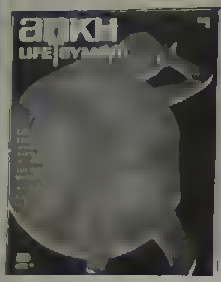
The almost-universal honesty and intensity of the hippies with whom I was associated in San Francisco has impressed me deeply A Bohemian community of almost 5,000 has grown up here in just a few months Most of this population is transient, teenagers brought from all over the country by widespread publicity and word-of-mouth communication By the promise of a new, freer, more meaningful way of living By the promise of adventure By an astounding myth These are the kids you see begging in the streets A large percentage of these youngsters head home to [illegible] and Indiana to school and parents [illegible] But some of them do stay on What are their reasons for the future? As one 16-year-old runaway friends expressed it: "Our existence is really threatened by [illegible] That not participating in [illegible] They have used [illegible] means [illegible] drowning [illegible] with [illegible] our [illegible] separation [illegible] per cent [illegible] grow [illegible] and [illegible] comment [illegible] [illegible] machine [illegible] [illegible] [illegible]





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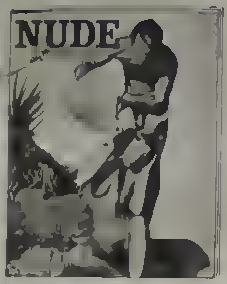


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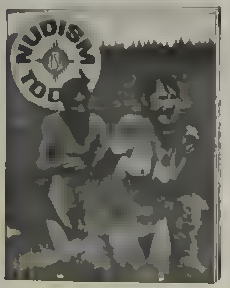


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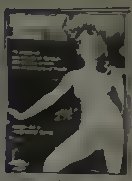
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